

HOWNĪKAN

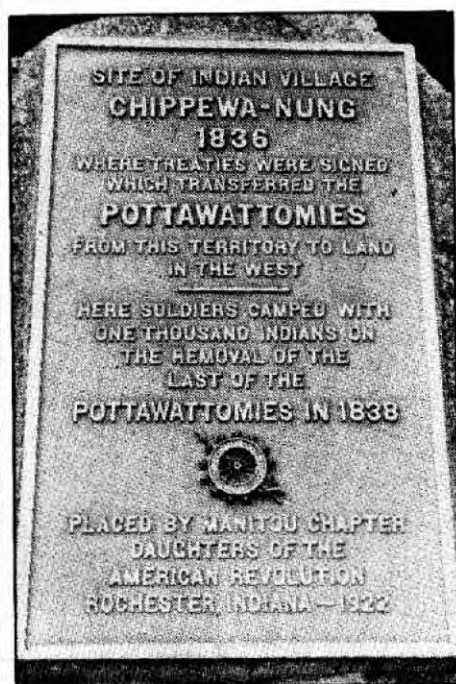
PEOPLE OF THE FIRE

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Citizen Band Potawatomi

October, 1983



Indiana — a journey home

One hundred and forty five years after their forefathers were driven out of Indiana at gunpoint, a group of Citizen Band Potawatomi returned to the state of Indiana and were welcomed just like long-lost relatives.

The focal point of the trip to Indiana was a historical event in itself - for the first time since 1839, representatives from the Citizen, Prairie, Pokagon, Forest and Hannahville Potawatomi bands came together, united in a common cause: the search for their cultural and historical heritage.

Before the meeting of the

Potawatomi Nation in South Bend, however, the Shawnee, Oklahoma representatives were the guests of honor at the 8th Annual Trail of Courage Rendezvous, a two day living history festival featuring a tepee village, pioneer foods and crafts and muzzle loading rifle shoots.

The Oklahoma delegation was applauded and cheered during the Rendezvous welcoming ceremony as well as awarded a key to the city of Rochester and gifts ranging from arrowheads and pottery to paintings and photographs representative of the ancestral lands.

The occasion for the momentous

meeting of the Potawatomi bands in South Bend was brought about by a request from the St. Joseph County Parks and Recreation Department that the Potawatomi supply input on a planned, 1830's historical park planned for a site along the banks of Baugo Creek.

The Baugo Creek site is believed by many historians to have been the seat of Potawatomi government in the 1830's - a fact that changed the emphasis for park planners from a settlers' frontier village to a recreation of Potawatomi culture as it ex-

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Per capita update

The Citizen Band Potawatomi Indians of Oklahoma, along with other bands and communities of Potawatomi, began receiving awards of funds during the latter part of 1977.

These awards, some 23 in number, were considered by Congress and began receiving appropriations during the month of March, 1978. Gradually, the Congress saw fit to vote appropriations with which to pay the Potawatomi bands and communities for lands taken from them during the 1800's.

During this same period in 1978, the Citizen Band began deliberations to consider how these funds might be best utilized to benefit Tribal members as a whole and individually.

In 1978, the Tribe formally accepted a fair share of the total monies available. This share, 1,718/3523, represented approximately 48.76 percent of the total awards and was incorporated into POTT Resolution 78.24, dated May 30, 1978. This resolution was forwarded to the Bureau of Indian Affairs (BIA) for further action.

The BIA then notified the Tribe to proceed with development of a proposed usage plan for the awarded amount of funds. On June 24, 1978, the Business Committee approved such a plan and this plan was sub-

mitted at the General Council held on the last Saturday of June, 1978.

At this General Council, the proposed usage plan submitted by the Business Committee was altered by the General Council to set aside 30 percent of the award to be used for the purposes of building maintenance and for land acquisition and development. The remaining 70 percent of the awarded funds was to be distributed to Citizen Band Potawatomi as per capita payments to individuals.

The plan for the distribution of the 70 percent requires an encoded and approved Tribal Role updated after an appeal period that ends November 7, 1983. After this date the BIA will computerize the rolls, the Tribe will certify the roles as correct and the distribution of funds will be made. **According to the BIA, chances are good that the per capita checks will come out before Christmas.**

The plan for the 30 percent set aside monies is as follows:

1. Building Maintenance Trust Plan — \$1,000,000 shall be invested, at the highest rate available, by the BIA in a trust account. The interest earned shall be available for perpetual maintenance, beautification, repair or remodel of Tribal buildings

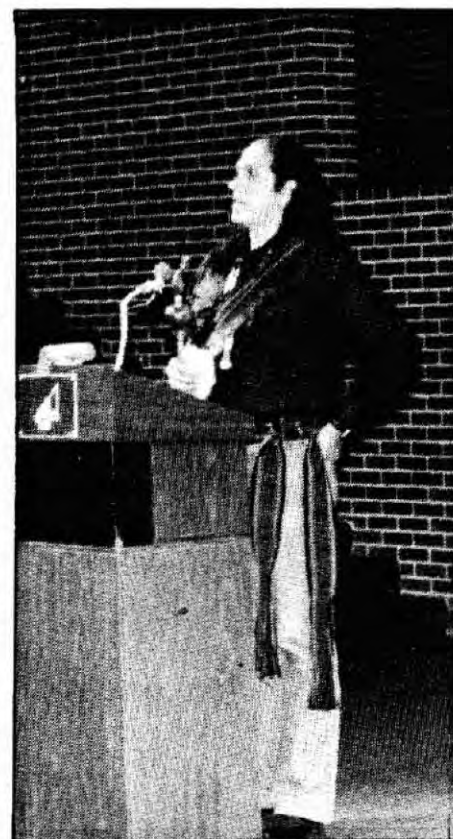
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The Potawatomi Nation: a spiritual must

Members of the Potawatomi Nation who gathered together in Indiana last month were deeply touched by the traditional ceremony presented by Don Perotte, Prairie Band spiritual leader. In the interest of sharing that experience with our readers, the HowNiKan is pleased to share excerpts from that presentation.

"Instead of talking in Potawatomi, I am only going to talk in that language in the time that I will be actually filling the pipe and praying. But, I would like to explain to you briefly what I am going to be doing. It is my belief that before anyone can really appreciate a ceremony and so that you all take something good home with you, you have to begin to understand a little bit of what's going on so you can properly accept it.

I was always told not to do these things in front of people, especially people who are not aware and don't have an understanding, because you can actually do a lot of harm to people. What if somebody in the audience, for example, doesn't have the right attitude? That medicine could twist his mind and he could go away and go crazy after that. So, our people tell that these things are very sacred and I want to explain a



little bit of that.

First, before I do that: the reason I don't like to be called the 'medicine man' is because it seems like a lot of people attach a lot of

(continued page 4)

Firebrands Firebrands Firebrands

Million Dollar Maria

Maria Ward is a very special baby. Born in September, 1980, Maria made her entrance into the world weighing only four pounds. She was blind and deaf, had a hernia and paralysis of the vocal cords, suffered from a heart blockage and a closed skull and had no muscles in one of her thumbs.

The doctors told Maria's mother that the baby "would be an infant all her life — a vegetable — don't get attached."

But 30-year-old Margaret Ward, a participant in the WIC Program (Women, Infants and Children) since the birth of her first child, Jason, was not ready to give up hope on Maria.

"They wouldn't let me see her for 36 hours," recalls Margaret. "They didn't think she would make it. Her kidneys didn't work for 48 hours."

Maria is now three years old, wears glasses and a hearing aid and has been hospitalized for her hearing, vocal chord paralysis and heart blockage, and has had surgery on her thumb, eyes, hernia and skull — and can crawl and sit up and drink from a glass. Her monthly visits to the WIC clinic are a bright spot in the day for the staff.

Maria has planned activities every



day ranging from physical and water therapy to special muscle development and feeding classes. Once a month her mother receives vouchers from the WIC clinic good for a month's supply of milk, cheese, fruit juice, eggs, cereal, beans or peanut butter to insure that Maria's nutritional needs are met.

Maria's favorite color (even though the doctors said she would never see) is yellow; she loves music and TV (even though the doctors said she would never hear) and particularly loves listening to her brother's voice



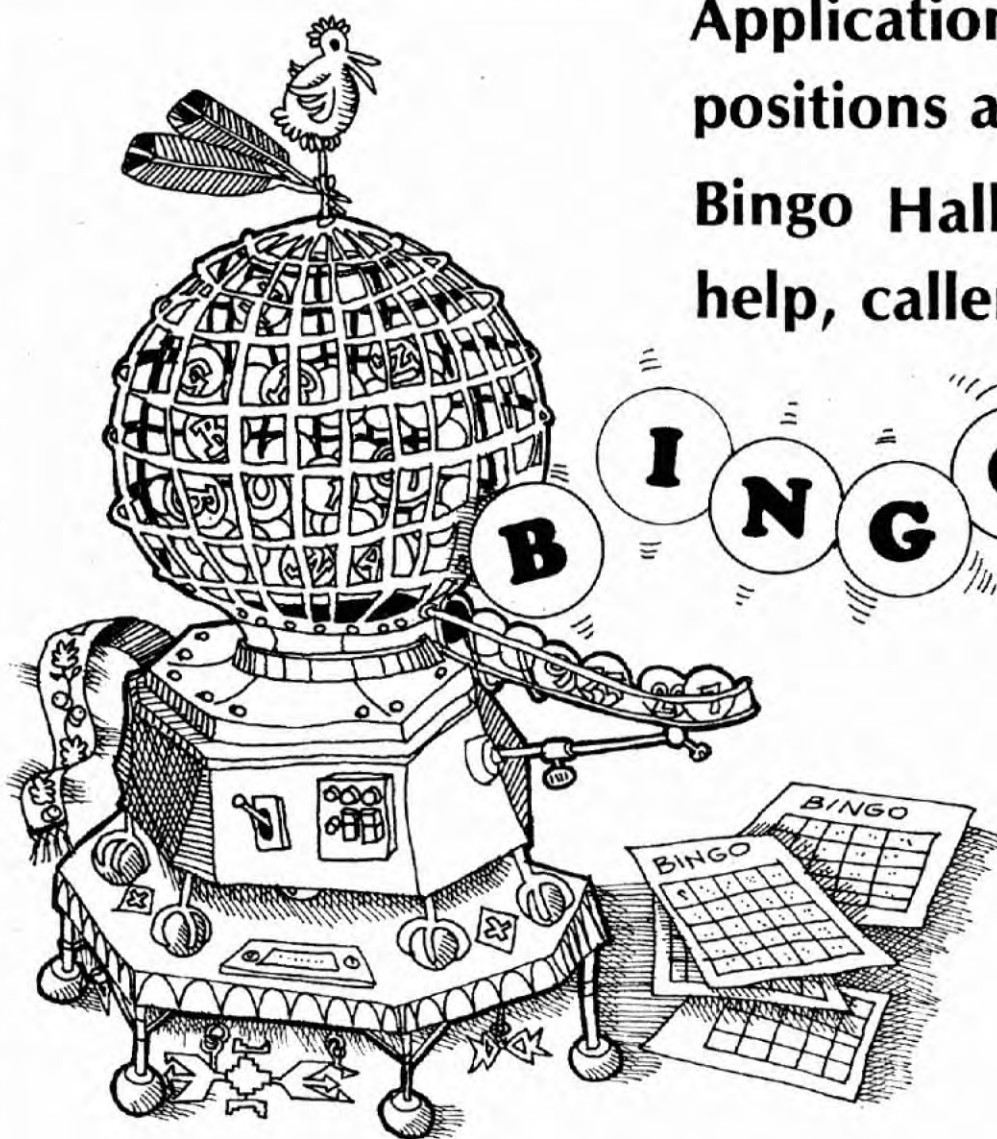
on the tape recorder. Although she can't begin speech therapy until she begins making sounds, there was a period last year during which she mimicked the word "Mama" from a tape recorder. The doctors told Margaret that her daughter would be "two to three years behind" other children but Maria crawls like a whirlwind and can stand with the aid of a strong arm — or chair.

As the insurance company representative has said, Maria is, indeed, a "million dollar baby!"

Maria, the "million dollar baby," at two months, one year and this past summer.

Applications are now being taken for positions at the new Potawatomi Bingo Hall, including: snack shop help, callers, cashiers, etc.

Applications are available at the personnel department of the Potawatomi Tribal Complex, located on South Beard Street across from Mission Hill Hospital



Firebrands Firebrands Firebrands

Michigan tribes reunite

DEWITT, Mich. — For just one day, mid-Michigan Indians came home Saturday in Dewitt.

In celebration of the Dewitt Sesquicentennial, a day-long Looking Glass River Pow Wow was held at Riverside Park by descendants of tribes that once called the area along the Looking Glass River home.

It was the first time in 20 years that the Native Americans had returned to

the area that was once an important site to the Chippewa, Ottawa and Potawatomi nations.

"Since they were celebrating 150 years, we decided to have the pow-wow, because who was first here 150 years ago?" said Beatrice G. Peters, one of the chairpersons for the event.

ABOUT SIX INDIAN families still live in the Dewitt area, she said. Many

tribes were relocated to the Mount Pleasant area when the United States government took over the land and are now part of Saginaw Chippewa tribe.

According to Anthony Chingman, an elder in the Ottawa tribe and a member of the Northern Michigan Ottawa Association, members of the Chippewa, Ottawa and Potawatomi tribes used to meet on the Looking Glass River in the area that is now

Riverside Park.

CHINGMAN OF PENTWATER would not reveal his age and would only answer, "How long ago was World War I? Well, I served in World War I."

(Reprinted from the Lansing (Michigan) State Journal; September 18, 1983.)

Constitutional Amendment approved

The Business Committee of the Citizen Band of Potawatomi Indians of Oklahoma has submitted, by Resolution POTT 83-35, adopted March 28, 1983, a proposed amendment to the Article II — Qualification of Officers, of the Bylaws to the Tribal Constitution.

The amendment, which shall be Amendment X if ratified, provides an additional qualification to candidates of the officers of the Business Committee.

Article II — Qualification of Officers, of the Bylaws which now reads:

Any person elected to membership on the Business Committee shall not be less than twenty-one (21) years of age and a member of the Citizen Band of Potawatomi Indians of Oklahoma. At the time of his election, he shall be physically residing within Pottawatomie County. (Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland and Okfuskee counties). Any person holding an elective office removing

from the counties shall automatically lose office.

Shall be amended to read as follows:

Any person elected to membership on the Business Committee shall not be less than twenty-one (21) years of age and a member of the Citizen Band of Potawatomi Indians of Oklahoma. At the time of his election, he shall be physically residing within Pottawatomie County or one of the counties that touch Pottawatomie County. (Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland and Okfuskee counties). Any person holding an elective office removing from the counties shall automatically lose office. Any person convicted of a felony will not be qualified to any elected office.

Pursuant to authority delegated to the Assistant Secretary — Indian Affairs by Secretarial Order No. 3010, 42

F.R. 53682 and redelegated to the Area Director by 10 BIAM 3.1, 40 F.R. 17046, the proposed amendment is approved and you are authorized to call the referendum election which shall be conducted in accordance with the Secretary's regulations in 25 CFR, Part 81, which became effective on July 27, 1981, and shall be consistent with the amendment provisions of the Tribe's existing governing document.

Specifically, Article XI — Amendments, of the Tribe's Constitution requires a majority vote of those voting. The thirty percent participation mentioned in Part 81.7 of the Secretary's regulations would not be applicable.

Should the voters duly ratify the proposed amendment, it becomes effective as of the date of ratification. Please send us a copy of the amendment and its complete Certificate of Results of Election.

CERTIFICATE OF RESULTS OF ELECTION

Pursuant to a Secretarial election

authorized by the Area Director on April 20, 1983, the attached amendment of the Citizen Band of Potawatomi Indians of Oklahoma was submitted to the qualified voters of the Tribe and on August 13, 1983 was duly approved by a majority vote of 957 for and 81 against and 15 cast ballots found spoiled or mutilated in an election in which 1,053 of the members entitled to vote cast their ballot in accordance with 49 Stat. 1967.

Joe B. Walker
Chairman, Election Board

Thelma Wano Bateman
Member, Election Board

Date: August 13, 1983

Approval Recommended:
Marcell McDaniel
Acting Chief,
Division of Indian Services

Anadarko, Oklahoma
Date: April 20, 1983

Poster contest winners

Nine winners of the Washington Elementary School Summer Arts and Crafts/Food Service Program (located in Shawnee, Oklahoma) prevention of alcohol abuse and alcoholism poster contest received a special treat when Jan Veldhuis, the Director/Inspector General of Science and Education for the Netherlands made an appearance at the poster awards ceremony.

Judged by David Spottedcorn, Mozella Larney and Ron Ellis the contest winners are as follows:

AGES 5-8: 1st prize — Deana Pecore, 2nd prize — David Rice, 3rd prize — Dorren Ketakea.

AGES 9-14: 1st prize — Kim Haney, 2nd prize — Richard Pawpa, 3rd prize — Jason Palmer.

AGES 15-18: 1st prize — Judy Murdock, 2nd prize — Philip Cunningham, 3rd prize — Lahoma Silmon.

First place for each category was \$15; second place, \$10 and third place, \$5. Posters were judged on originality, creativity, slogans and neatness on a one to 10 point scale.



Seniors of the Month

The Title VI Senior Citizens of the Month are Josephine Felts and Perry Smith.

Ms. Felts, born in Paul's Valley in 1914, is of Choctaw descent. She has lived in Pottawatomie County

for the last 15 years, enjoys beadwork and "a little bit of everything," and has participated in Title VI for three years.

Mr. Smith was born in Shawnee and has lived in the surrounding



area since 1913. He is a retired self-employed automotive electrician, enjoys woodwork and gardening and has been a Title VI participant for three years. Mr. Smith is of Potawatomi descent.

Perotte (from page one)

derogatory remarks to that and, really, the English term is not 'medicine man.' Anyway, it is just an English term used in trying to describe someone who had a relationship with this medicine and with the Creator — you might say the Great Spirit and all the things that he placed under his rule. So this man (the medicine man) went and removed himself from society from time to time and was agreeing to suffer for the sake of the people and also, periodically, went on those kinds of voluntary fasts, going without food, going without water, going without sleep and going without a lot of things that we normally take within our everyday lives. And the reason why these people did these things is because they felt sorry for the people, and didn't want to see the people suffer in any way at all. Nowadays, it seems there are people that don't want to do that anymore because it seems we live in a society where everybody wants to live comfortably. Everybody wants natural gas, electric lights and television and two or three cars and wants to live almost like the white man. There are some of us that have hung on to this though, and we protect it very fiercely. We go out and speak to a lot of people but we are very careful in what we say and are helped by this spirit. I have some spiritual helpers who I am going to introduce to you also because they said they wanted to be introduced. So I have one called Lone Eagle. He is a spirit and that is his name. I am also a Hunter Clan and that is how that spirit came to me. That is all I want

to say about him. There is also another one called Little Spotted Eagle and I don't want to explain this kind. I would if somebody were to pick up this medicine and walk with it the same way I am doing and really endeavor to learn his language and his culture, then I would be free to reveal those things that are held secret and sacred to my people. But I want to say this: when I was first told about this meeting I was extremely tired after having traveled all over trying to bring some kind of relief to my white brothers and other brothers that I have among other Indian people. That is why they refer to us as inter-tribal spiritual leaders rather than medicine men.

I lost my father September 1, and many of you know the Potawatomi customs. I am not even supposed to be here. I am supposed to be in a period of mourning for 16 days, but I sacrificed that to come here because I knew that one of my father's wishes was that all Potawatomi people get together instead of looking at all the labels that white man placed on us. So that is why I came. We started yesterday about 5:30 in the afternoon and drove all night. I guess we had about three hours of sleep. I am really thankful that I can be here so that I can do something to help my people because I really feel a love in my heart for the Potawatomi people.

Let me explain a little more of what I am talking about. The trip, for me, did not start at 5:30 in the afternoon. It started 44 years ago when I was born, then I was given an Indian name. What it means is 'warm wind to the south.' Or, some people shorten it to 'good wind.' But I have several other names that have been given to me since I have gone from that little boy stage in my life. I was told very young that I was supposed to help my people someday and I realized that as I grew up in this life that I would have to go and study here and there and learn different things but to always be ready to put those things to work for

the day when your people call you. I have been fasting now for 10 years. I caught the Spirit 10 years ago, 1973, and I don't know what that means to some of you but that means that was when I was born, you might say. That is when I became a human being. That is when I realized I was two-legged like other two-legs and that other two-legs like myself, whether they be black, red, yellow or white, were created in the same sacred manner that I was created in.

If I tried to explain everything to you tonight I might have you here for a whole month and by the time I get through you would all be medicine men. But this teaching is very sacred. It has the power to change people, to change their minds, to change their whole lives. If they are doing down this way, this power is so great it will turn you around and make you go the opposite way. Unless you just were meant to go that way. It is an act of conversion. I think that's what you people call it. Because this Spirit has the power to penetrate your heart and make you feel good but at the same time it has the power to make you feel bad as well; make you feel guilty, make you feel ashamed of yourself. This is the part that is missing among our people right now. That is the reason why there is no longer any deep respect for our traditional ceremonies. That is the reason why people can get away with calling us 'devil worshipers' and other things that they have coined for us in trying to describe the traditional people.

I am glad that my grandparents and my parents hung on to these things and saw fit to instill that within me so this journey that I am talking about took a lot of different forms. We have a special ceremony that my dad recently passed on to my brother John and I and we are going to get together with some of the Potawatomi elders and ask them if at this time it would be appropriate to re-instill that ceremony within us. This ceremony is very

powerful. The man who carried the sacred power could handle fire because he had a relationship with that sacred fire that I just mentioned a little bit ago. We also had a relationship with this green — these things like this potted plant that you see behind me. All this green vegetation throughout this world. We also had a relationship with this rock, in other words, this rock that you live on and all these pieces of rock that you call the universe that surround us. We understood how he was a part of all things and also water because he respected all those things and he could always find those things and he didn't let anything upset him on his path.

So, some three years ago I made a vow after coming to Mendon, Michigan. I saw the deplorable condition of our people and I cried when I saw it. I could think of nothing else to do when I saw the Indians running around with a can of beer and long hair and calling themselves Indian and thinking that was going to get them something. I don't know what he thought that would give him. And also, our young people addicted to different things, especially the alcoholism and drug addiction among our people. But more than that the materialism that addicts our people, that forces us to try to live like white people and completely forget our cultural teachings. These are things that seem to hinder us from really walking this sacred path. So I wanted to do something to help my people. I didn't have any money. I am not a superintelligent human being or nothing like that so I didn't know what I could do. But there is one thing that my father and others told me a long time ago. They used to go up and hurt themselves, commit themselves and cut themselves and pierce and suffer and stay there for four days. Up to four days and sometimes even up to 10 days and go without food and water to try to bring about some kind of change for their people. So at that time I made

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HOW-NI-KAN PEOPLE OF THE FIRE

How Ni Kan is a publication of the Citizen Band Potawatomi Tribe of Oklahoma. The offices are located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of How Ni Kan is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for dissemination of information.

How Ni Kan is mailed free to all enrolled Potawatomi Tribal members. Subscriptions are \$6 annually for non-Tribal members. Reprint permission is granted with credit to How Ni Kan.

Editorial statements, letters and guest columns are the opinion of the author and not necessarily those of How Ni Kan or the Potawatomi Tribe. All editorials and letters become the property of How Ni Kan. Submissions for publication must be signed by the author and include a traceable address.

Change of address or address corrections should be mailed to How Ni Kan, Route 5, Box 151, Shawnee, Oklahoma, 74801, or called in to (405) 275-3121.

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John Barrett

EDITOR

Patricia Sulcer

Per capita (from page one)

2. Land Acquisition and Development Plan — The remaining monies shall be invested by the Tribe at the highest rate possible. Earnings or borrowing on these investments shall be used to acquire trust or non-trust property, construct buildings or equipment, or equity in proposed or existing industry or Tribal property. Extensive safeguards on this money will be used to insure that these funds are properly invested and spent.

When the formalized plan is prepared, the final draft will be published in the HowNiKan.

The Title VI elderly feeding program is looking for donations of canes, walkers and wheelchairs for its participants. Please contact Liz Brady Dennis at (405) 275-3121, ext. 238.



Help find per capita recipients

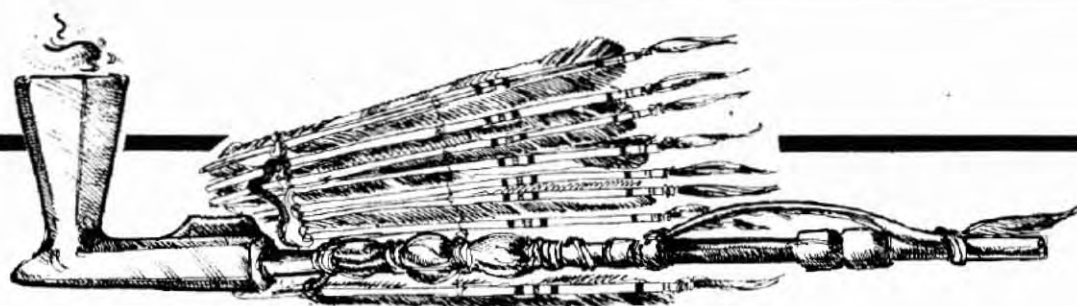
Listed are Citizen Band Potawatomi Tribal members, 18 years of age and older, who have balances in their individual Indian monies accounts. If you know any of the listed, please advise them to contact, in their own handwriting, The Superintendent, Shawnee Agency, Route 5, Box 148, Shawnee, Oklahoma 74801, and request that their balances be sent to them. Please have them to send their identification (roll) numbers and their dates of birth, or a copy of their birth certificate.

NAME	Date Of Birth
ADAMS, Edward Krapp	05/01/1913
ADAMS, Richard A.	05/13/1951
ADAMS, Edward K. Jr.	05/28/1951
ADAMS, Ellen K.	06/20/1948
ADAMS, Harry Benjamin	12/16/1943
ANDERSON, Billy Ray	03/28/1961
ANDERSON, Dotty	
Denese	09/21/1968
ANDERSON, Eddie L.	10/01/1944
ANDERSON, Fredrick	
William	03/01/1946
AUSTIN, Marguerite	
Lucina (Braugh)	03/03/1937
BAGLIN, Steven Dean	10/22/1960
BAPTISTE, Gregory Lynn	05/08/1963
BAPTISTE, Darceus Dee	12/06/1961
BEAM, Terry Wayne	11/23/1960
BEASLEY, Mitchell Lee	01/10/1961
BEGIS, Daniel Lee	10/20/1960
Bennett, Danny Eugene	05/25/1961
BENNETT, Katherine Annette	05/31/1961
BESS, Dan Marvin	10/07/1960
BIBLE, Shannon Sue	03/12/1961
BICKFORD, Carla Ann	06/14/1961
BISHOP, Deborah Louise	07/29/1961
BIXBY, Todd Douglas	
04/01/1959	
Blackman, George Michael	09/16/1960
BOLUASSA, Paul Joseph	09/16/1960
BOWMAN, Melissa Lee	03/22/1960
BRAUGH, Donald D. Jr.	01/11/1931
BRAUGH, James Richard	
09/10/1943	
BRAUGH, Roger Sherman	10/03/1940
BRIGGS, Scott Dee	04/06/1961
BRINTON, William John	09/28/1963
BRILLIER, Jay Lene	01/30/1963
BROWN, Tina Marie (Now Harp)	11/14/1960
BROWN, Michael Anthony	01/31/1961
BROOKOVER, Theresa Jean	12/09/60
BROXTERMAN, Janna Lyn	11/04/1960
BRUNO, Kimberly Rene	04/09/1963
BRUNO, LaDonna Denels	10/26/1962
BRUNO, Teresa Ann (Now Little)	11/07/1961
BRUNO, Annette Marie	07/08/1963
BRUNO, Sam	02/01/1963
BURNETT, Susan Ilene	06/20/1958
CALLAHAN, Mary Kathleen	05/15/1961
CASTEEL, James Ray	11/08/1962
CASTEEL, Sandra Ann	10/18/1960
CEDAR, Juliana Marie	01/03/1963
CHEATWOOD, Lorrie Ann	10/25/1960
CHERRY, Deloris J.	12/03/1933
CHESNUT, Kent Randall	10/22/1960
CHOATE, Lisa Charlene (Now Downing)	09/17/1960
CLARK, Donna Jean	02/04/1961
CLARK, Donald Lee, Jr.	03/03/1961
COMBIE, Sandra Lee	12/09/1960
CORNER, Ian Arthur	
Robertson	06/09/1961
CORSON, Mark Somer	11/27/1960
CROW, Denise Elaine	11/26/1960
CROWP, James Kevin	11/02/1960
CUELLAR, Charles William	12/02/1960
CUSTER, Douglas William	06/16/1960
DALTON, Terry Edward	04/25/1961
Darling, Harley Dean	12/06/1960
DARLING, Rodney Joe	04/20/1961
DARNELL, Richard C. Jr.	1906
DAVENPORT, Teresa Marie	07/29/1961
Davis, Sandra K. (Now Reneau)	01/29/1946
DELONAIS, Jesse	
Aloysius, Jr.	05/15/1962
DELONAIS, Michael Gene	10/18/1960
DEMENT, Carl Dean, Jr.	01/06/1958
DEYADER, Lisa Diane	
Martin	02/24/1961
DODSON, Vickie Carol	02/04/1961
DULANY, Nolan Patrick	10/28/1960

DUNHAM, Stephen Randall	10/23/1960
EISENBERGER, Keni Lee	06/20/1962
ELLIOTT, Joan Elaine	01/15/1961
EMERT, Gary Dean	02/16/1961
ERICSON, Michael Lee	10/08/1960
ETHERIDGE, Kalvin Earl	03/25/1963
FINCHER, Sherri Denise	09/17/1960
FRANCIS, Jennifer Janice	05/23/1961
Fryer, Earl Franklin	07/04/1961
GARCIA, Norman Edward	12/03/1960
GEORGE, Joan Marie	10/24/1960
GOENOUR, Inez	
Quickbear	06/10/1918
GOYER, Helen Marie	10/24/1960
GOYER, Nanette	12/01/1960
GRAGG, Richard Ray	12/03/1960
GREEN, Pamela Evelyn	09/09/1960
GUTHRIE, Linda Diane	05/10/1961
HAAS, James Benjamin, Jr.	12/05/1962
HASS, Brian Dale	05/02/1963
HAAS, Bret David	02/13/1961
HACKETT, Floydie	11/13/1915
HALE, Kathy Leann	11/07/1963
HANSEN, John Jeffrey	10/31/1960
HARRISON, Robert A.	05/12/1950
HARTNESS, Scott Vincent	
Tomey	01/17/1963
HATHCOCK, Breneen Jo	10/01/1960
HECKMAN, Peter Dean	12/26/1960
HENRY, Vance Allen	12/19/1960
HENSLEY, Lori Anne	02/10/1963
HIGBEE, Carolyn Sue	06/20/1961
HIGGINS, James Vern	11/23/1960
HOLLOWAY, Michelle Renee	12/15/1960
HOLMES, Frank Douglas	01/29/1961
HOLMES, Douglas McMurray	12/02/1960
HOLT, Dennis Wayne	05/15/1961
HOUSTON, Adrienne Ann (Now Owens)	10/01/1960
HOWELL, Anna Marie (now Simpson)	06/18/1961
HOWELL, Samuel Edward	02/09/1961
HOWELL, George William III	09/21/1960
HULL, Ken Robert	07/02/1962
HUNT, Alice J. Vieux	1884
IMMENSCHUH, Annette Therese	09/30/1960
JENKS, Mark Denison	03/08/1961
JOHNSON, Nancy J.	09/09/1940
JOHNSON, Mark Alan	11/28/1960
JONES, Laura Joan	11/08/1960
JONES, Carolyn Sujata	09/07/1960
KEEFER, John Andres	11/13/1960
KETTERMAN, Theresa Sue	09/13/1960
KILLE, Randall Gene	09/10/1960
KING, Richard Allen	12/23/1960
KING, Lynwood Mark, Jr.	09/18/1960
KLISTOFF, Victoria Ellen	08/28/1961
KORZENIEWSKI, Kimberly Ruth	04/26/1961
LAMONTINE, Gerald Wayne	01/18/1961
LANE, Melissa Ann	12/28/1960
LARMAN, Kathy Ann (Now Powell)	06/24/1961
LECLAIR, Marty Lynn	12/12/1962
LECLAIRE, Paul Gerard	08/01/1961
LECLAIRE, Timothy Robert	06/09/1963
LINDSEY, Kenneth Marcus, Jr.	09/01/1960
LOURAINE, Raymond Wendell	Not Known
LOWRY, John George, Jr.	01/08/1961
LYONS, Paula Frances	10/06/1960
MACON, David Ernest	10/02/1951
MALONE, Marguerite	1905
MALONE, Patrick	1907
MARTIN, Victoria Ann (Now Bickford)	12/03/1960
MARTIN, Phillip Douglas	09/04/1960
MARTIN, Christina Marie	03/04/1961
MASSEY, Larry Dale II	06/08/1964
MATLOCK, Christopher Lee	12/05/1960
MATTHEWS, David Michael	02/23/1961
MEGAH, Randall Gene	11/06/1960
MELOT, Don Eugene	10/02/1960
MELOT, Barbara A.	04/09/1953
MELOT, Derek Ravel	09/04/1965
MELOT, Tracy Glenn	11/13/1962
MELOT, Samone Cozette	03/04/1961
MINSHEW, Vickie Adel	08/31/1963
MOODY, Jasper L.	02/28/1927
MORGAN, Sheila Dee	09/22/1960
MORRIS, Phillip C.	12/02/1938
MULLER, Arthur C.	02/01/1919
MULLER, Charles Leroy	05/31/1906
MULVANEY, Rhonda Marie	01/02/1961
MUNOZ, Michele Renee	10/26/1962
MURPHY, Joseph John	07/13/1967
MURPHY, Jeanne Marie	06/04/1961
MURRAY, Michael Scott	03/29/1895
MURRAY, Kimberly Anne	06/26/1961
MYERS, Lisa Gay	09/25/1960
McCUSTON, Kelli Ann	11/30/1960
McDONALD, Perry Van F.	09/28/1960
McDONALD, Steven Leslie	03/03/1961
McMANUS, Steven Leslie	10/30/1960
NAIL, Christopher Clayton	12/16/1960
NEAL, Sonja Michelle	02/26/1961
NEDDEAU, Gary Eldon	08/19/1961
NEDDEAU, Perry Don	07/17/1960
NEDDEAU, Beverly D.	07/02/1959

NEWTON, Jackie Wayne	12/06/1960
NICHOLAS, Katherine V.	11/13/1908
NICKELS, Joe Charley	03/10/1961
NONA, William C.	11/03/1962
NUNLEY, Delena Dianne	09/09/1960
NUTE, Donald Eugene	06/01/1929
PAGE, Juanita LaGlyn	04/29/1961
PAHMAHME, Jack Lee, Jr.	11/28/1960
PAHMAHME, Johnny Lee	07/06/1963
PATTERSON, Mae Belle	04/04/1906
PELTIER, George A.	12/01/1895
MATTHEWS, Joyce M.	09/09/1936
PELTIER, Leonard Lee	04/05/1918
BLASSINGAME, Larry A.	10/05/1958
BLASSINGAME, Gerald L.	12/15/1953
PRAFKA, Cheryl Lynn	11/21/1961
PRESSES, William Dewey	01/29/1961
PURVIS, Toni Susan	07/25/1961
RAHM, Sheri Lynn	12/20/1960
REED, Tammy Dawn	10/20/1960
REED, James Eugene	05/22/1961
RESSLER, Kirk Matthew	10/12/1960
RHODD, Susan M. (Now Belcher)	02/20/1961
RHODD, Lynne Michelle	02/02/1961
RICHARDSON, Halbert George Jr.	09/09/1960
ROBERTS, David Clark	01/27/1961
COLE, Nedonia Lea	12/13/1960
ROBISON, Mart Allen	02/12/1966
WHITE, Carol Joy	12/11/1956
RUSHING, Mary Helen	03/01/1961
RUSOW, Van Roger	03/09/1940
SANDERS, Jo George	04/07/1961
SANDLIN, Constance (Now Cameron)	10/15/1909
SANDLIN, Carol Lynn	10/01/1960
SCHREFFER, Mary Margaret	02/19/1922
SHELTON, Joann LeClair	10/02/1937
SHELTON, Alex Gregory	09/04/1961
SHELTON, Richard, Jr.	04/20/1960
SHEMER, Catherine Lee	11/13/1960
SHERIDAN, Lisa Ann	09/18/1960
LIVINGSTON, Charles Aaron II	12/31/1960
SLAVIN, Kelly Lynn	11/05/1960
SMITH, Betty Jean Rhodd	01/22/1929
SMITH, John Stephen	11/09/1960
SMITH, Gary Randall	11/10/1960
SOELTER, Chris Lee	12/31/1960
SOOCY, Steven Daryl	04/10/1962
SOWERSBY, Cheryl Jean	03/04/1961
SPENCER, Glenn Ivan	05/12/1961
SPILLMAN, James	01/29/1932
SPRINGER, Arthur C.	01/28/1915
STANFORD, Shelly Mae	04/22/1962
SPRINGER, Elvin M.	05/12/1911
STRAUS, Arthur Wayne	06/08/1961
TAYLOR, Ruth Ann	04/04/1957
TAYLOR, Tina Ann (Now Anderson)	02/15/1962
TAYLOR, Robin Diane, (Now Smith)	12/20/1960
CHINO, Sharyn Faye	10/18/1951
THOMPSON, Jackie Ray	02/23/1961
TIPTON, Robin Leanne	09/05/1960
TREAT, Stephanie M. (Now Clutter)	02/01/1961
TRIPP, Tricia Lynn	10/01/1960
TURK, Ricky Eugene	01/08/1962
TUTT, Terri Lynn	09/21/1960
VIETENHEIMER, Gary Masso	07/23/1962
VIETENHEIMER, Donna Jean	10/22/1960
VIETENHEIMER, Tammy Renee	12/28/1962
VIETENHEIMER, Pete Paul	02/05/1962
VIEUX, Teresa Kay	10/18/1963
WANO, Michael Kevin	05/08/1962
WANO, Henry Lamarr, Jr.	12/09/1960
WARD, Michael Don	12/21/1960
WARD, Wendell Diane	01/07/1961
PERRY, Karen L. Weaver	11/22/1960
WELFELT, Marilyn Anne	02/03/1946
WELFELT, Gwendeth Lea	04/22/1957
WELFELT, Theodore William	03/30/1947
WESSELHOFT, Cynthia Lynne	12/16/1960
WHEELER, Laura Elizabeth	12/20/1961
WHITE, Curtis David	02/15/1961
WHITTEN, Deborah Carole	06/16/1961
WITCHER, William E.	06/04/1905
WITT, Timothy Keith	04/13/1962
WOLFE, Anthony Wayne	03/23/1961
WOLFE, Wendy Lee	09/16/1960
WOMACK, Roy Dale	09/10/1960
WRIGHT, Jerry Howard	12/31/1960
YEAGER, Steart Paul	12/14/1960
YOUNG, Robert Mark III	12/11/1960
YOUNGBLOOD, Vance Dean	02/08/1958
YOWELL, Marjorie Clae	10/28/1960
ZIENTEK, Timothy Joseph	09/11/1960
CAMPBELL, John David	02/06/1961
CASEY, Toni Annette	06/13/1961
CEARLEY, Gary Joe	12/11/1960
CLINE, Kayla Caroline	11/22/1960
COX, John Emery, Jr.	12/13/1960
CROW, Debra Dellah	11/03/1960
DENNY, Barbara Irene	01/14/1961
DANIELS, Brian Keith	09/14/1965
DIXON, Dee Ann	08/24/1962
DEWITT, Tracy Ann	12/19/1960
FULLER, Carole Ann	02/21/1961
FAVROW, Ronald Frank	10/22/1960
FEATHERSON, Julie A. (Now Carabaja)	02/14/1961
FINCH, Cecelia Ann	11/15/1962
FRAZIER, Michael Robert	09/23/1963

FRENCH, David Bruce	02/24/1961
GRAGG, George Wayne	01/20/1961
RICHARDSON, Kirk Jeffrey	08/02/1962
RICHARDSON, Steven Ray	08/05/1961
GONZALES, Abraham	03/13/1961
GARCIA, Regina Ann	03/23/1961
HAAS, Shelly Kay	01/20/1961
HAAS, Shella Rae	01/20/1961
HALTOM, Jeanette Faye	12/11/1960
HANCOCK, Cheryl Lynn	12/04/1960
HAYES, Billy Ray (Dunn)	06/30/1963
HERNANDEZ, Michael	
Garen	06/14/1962
HIX, Rebecca Ann	02/08/1962
JOHNSON, Kimberly Lynn	04/03/1963
KESSLER, Carl Ray	02/21/1961
KIME, Rebecca Jo	04/21/1960
LECLAIR, Dorothy Rose	10/05/1960
MACHADO, Robin Juanita	11/20/1960
MELOT, Vickie Sue	01/12/1961
MELOT, Danny Glen	01/24/1961
MOORE, John Raymond	03/05/1961
MORRIS, Robert Daniel	09/16/1960
McBRIDE, James Mark	04/03/1961
McBRIDE, Deborah Lynn	09/25/1960
MARK, Scott Alan	04/30/1961
NEAL, Kelli Frances	09/09/1960
MICKELL, Diana Kay	11/23/1960
PAPPAN, Deborah May	07/24/1961
PEARL, Catherine Marie	06/21/1961
ROSENBERY, Carol Lesli	03/19/1961
ROSS, Susan Kaye	01/23/1963
SCHROEMANN, Randal John	11/08/1960
SCHWARTZ, Joseph George	03/08/1961
SPALDING, Mary Cecilia	03/19/1961
SANCHEZ, Raymond A., Jr.	07/12/1963
SANCHEZ, Marie Ann (Now Oliphant)	06/09/1961
KUSTERSTEFFEN, Michael R.	10/12/1963
STROBEL, Darwin Dee, Jr.	02/19/1961
TROUSDALE, Anthony L.	02/20/1961
WANO, Gary Kenneth, Jr.	08/08/1963
WASHAM, Jon Scott	11/10/1961
WHIPPLE, Dana Ann	01/18/1961
WILLIAMS, Richard Porter	04/13/1961
WILLIAMS, Scott Alan	09/01/1960
WILLMETT, Judith A. Samuelson	11/26/1960
DURAY, Sheryl A.	08/14/1950
KANE, Joanna Lee	05/13/1927
PATTON, John L.	1931
PELTIER, Earl	1914
WILLIAM, Janice Elizabeth	Not Known
TAYLOR, Della	1925
THOMPSON, Lee Floyd	09/12/1950
SAVORY, Jerry Ray	09/25/1954
LEHMAN, Cheryl Dianne	10/28/1960
CURLEY, Darla Ann	07/31/1961
WAGNER, Steven Charles	02/10/1961
BLACK, Jeanette Leigh	10/27/1960
BRUNO, Billie Joe, Jr.	07/16/1963
DELONAIS, Shelly Anne	12/22/1961
KIRK, Shella Ann	08/21/1956
WISLEY, Michael Todd	12/09/1962
SHAW, Howard Lee, Jr.	01/14/1961
JONES, Neil Michael	12/06/1960
BUMBAUGH, David Bruce	05/18/1961
JOHNSON, Cynthia Anne	01/22/1962
PEARCE, Pamela Rene	06/23/1961
GREEN, Teresa Wynne	09/26/1960
GOFORTH, Ricky Lee	09/25/1960
NILES, Lori Ellen	06/01/1961
MINNICK, Edith Marie	05/18/1961
WANO, Regina Denise	11/05/1962
BRESSMAN, Billy Leroy	01/13/1961
HOWELL, Paul Edward	05/28/1963
BARRE, John Cowan	01/17/1961
LAUB, Lori Ann	10/22/1961
LYNCH, Kathleen S.	10/17/1960
MAGGIO, Deborah Ann	02/14/1961
MARTIN, Tommy Glen	06/18/1961
CALDWELL, Laura Leight	07/05/1962
DEATHERAGE, Joyce Ann	11/29/1960
EISENBERGER, Kelly Ann	10/25/1963
GOLDSMITH, Kellie Sharon	03/16/1961
LEWIS, Peggy Ann	09/17/1960
LEWIS, Kathy Marie	06/14/1962
LEWIS, Jennifer	09/15/1963
HOGAN, Benny Wayne	01/30/1961
FREDMORE, Erin Marie	03/19/1961
TURNER, Paul Alvin	09/12/1961
BORASSA, Marjio Ann	08/26/1963
BROWN, Shelly Renee	05/19/1961
McDONALD, Sherri Renee	01/15/1961
ANDOE, William Joseph	06/17/1964
BACHMANN, Regina Nanette	12/26/1960
RIBBY, Dennis Jay	12/20/1961
BONDE, Toni Kim	12/26/1960
BOWLES, Sherry Rene	04/12/1962
BRISTOW, Leslie Kay	06/26/1961
BROWN, Diana Lynn	11/14/1962
BRUNO, Samuel Ray	07/27/1962
BRUNO, William Daniel	09/09/1961
BRUNO, Florentina	06/05/1963
LANDES, Lovena Ann	05/20/1961



Potawatomi Portrait: Administration

Q. Mr. Barrett, I think that people in general and Potawatomi in particular are curious about genealogy. Can you tell your fellow Tribal members a little bit about your "roots?"

A. I'm John Adams Barrett, Jr., born on March 25, 1944 at AC & H Hospital, Shawnee, Oklahoma. My father is John A. Barrett, called Jack; my mother was Anetta May Peltier. My mother was the second or third youngest in a family of nine children of Oliver and Ozetta Peltier. My grandmother Peltier (Ozetta) was a Bourassa.

My understanding is that the Peltiers came down at the time of the relocation from Kansas; that would have been my Grandfather Peltier's parents. I'm told that there has always been a member of my family, on the Peltier side, involved in Tribal leadership since from before the Kansas times. Every generation of my family since my great-great-grandfather has been involved either as a member of the Business Committee or, before the days of the Business Committee, a member of the Council. Two of my uncles have served on the Business Committee, both as chairmen. My Grandfather Peltier worked for the Bureau of Indian Affairs in the 1930's and was the BIA policeman.

My grandmother and her parents lived in Miami, Oklahoma. After she married they lived on a Peoria allotment in the northeastern part of the state. The reason being that my great-grandfather Bourassa's mother, after her first husband died, married a Peoria who had an allotment there. That was in the 1890's.

Q. What specific education or past experience do you have that qualifies you for the role of Tribal Administrator of the Citizen Band Potawatomi?

A. I graduated from Shawnee High School, attended Princeton University for two and a half years, then left there on a leave of absence to take preparatory courses at the University of Oklahoma. While attending the University of Oklahoma I got married and transferred to Oklahoma City University. I graduated from Oklahoma City University with a Bachelor of Science degree in Business with a major in marketing and a minor in management. I entered graduate school, working towards a Master's Degree in Business Administration at Oklahoma City University and completed most of the requirements for a Master's Degree. I hope to someday finish that.

I grew up in an oil field family. I've been around drilling rigs all my life, worked on drilling rigs all the time that I was in high school, most of the time that I was in college and after I got married. After I graduated from college I went to work for United States Plywood Corporation and wrote architectural specifications on a consulting basis. I was transferred from the Oklahoma City branch to Memphis. Shortly after that I left U.S. Plywood and went into the house building business. I was construction superintendent and leasing agent on 360 units of apartments in Memphis. After I completed that project I went into business for myself building houses in Southaven, Mississippi all the way down to Jackson, Mississippi. After about two years I returned to Shawnee, Oklahoma and was in the construction business here. I was construction superintendent on the first planned-unit development HUD project in the state. Later, I got out of the house building business and went to work for Worthington Vertical Pump Corporation as production controller and worked in the Denver, Colorado plant helping the plant move and construct the Shawnee, Oklahoma plant. After the move was accomplished and the Shawnee plant was in force I was contacted by members of my family involved in Tribal politics who told me that the five tribes (Iowa, Sac and Fox, Kickapoo, Potawatomi and Shawnee) had found out that there was an opportunity to put together a vocational training program in the construction trade as an inter-tribal venture. They did not have the grant in effect at the time I was contacted. My uncle was the Tribal Business Committee Chairman at the time and asked me to come out and interview for the job. I met with representatives from each of the five tribes' business committees and was selected as the administrative assistant for the program. The man who was hired as the administrator, however, never showed up on the job. So I was made the administrator of the Central Tribes of the Shawnee Area, Incorporated (CTSA). At that time I assumed control of the grant, wrote the curriculum, selected the textbooks, hired the instructors, selected the students, rented the space, acquired the equipment and started a school! It eventually grew to be the largest and most successful Indian Action Program in the country. I was selected as the National President of the Indian Action Team Contractors' Association in its second year; I also helped form five other Indian Action Programs around the country for other tribes. A spinoff of Central Tribes of the Shawnee Area was a profit-making construction corporation called CTSA Enterprises, Incorporated, which func-

tioned as an on the job training instrument for CTSA, Inc. to accomplish their training goals. At one time we employed approximately 125 people. CTSA, Inc., and CTSA Enterprises grew as a contracting organization. We acquired a grant from the Office of Native American Programs to assist the tribes in setting up tribal offices and functioning tribal governments. They hired staff, rented space, and all five tribes put together tribal offices. We were working Economic Development Administration (EDA) grants for all five tribes in addition to programs through HEW and CETA. We were first to receive a CETA grant in the area.

I left CTSA after completion of the third year contract. During that period of time, though, I served a term as Business Committeeman, and Vice Chairman for the Citizen Band Potawatomi. I resigned my position as Vice Chairman of the tribe in 1971 and left tribal affairs to go back into the family contract oil well drilling business and stayed with that two years then went into the ceramic tile contracting business. I stayed, however, in touch with tribal affairs during that period.

I ran for the position of Business Committee Secretary-Treasurer during the time I was in the contracting business and was defeated. While I was in the tile business a number of Tribal members contacted me, urging me to get involved once again in Tribal affairs. I attended the Business Committee meeting of June 28, at which time a number of questions were asked of John Schoemann, who was then the Tribal Administrator, that were not answered to my satisfaction. When he was fired July 7, and I was offered the job, I decided to take it. Initially, I had been against it. I had a successful business and was not looking for another position in Tribal affairs. When I was contacted a second time I sat down and had a conference with my family, especially my Grandmother Ozetta, who urged me, because of the traditional family involvement with the Tribe, to involve myself. At that time there were not a number of people who had government contracting experience or administrative experience in Tribal affairs and I had. So, given that approach, I went through the interview and I accepted the job when the call came, closed out my business affairs and here I am.

Q. What do you see as the job description of the Tribal Administrator?

A. The Tribal Administrator is the person responsible for managing the

business affairs of the Tribe. That means to manage the contract agreements that they have with the federal government, the state of Oklahoma; to manage those programs making enterprise operations of the Tribe; to manage their property, their interests and their investments and carry out the Business Committee directives within the Constitutional framework of the Citizen Band Potawatomi Tribe.

Q. You've been an administrator for barely three months but, to date, what is your biggest frustration? Your biggest reward?

A. My biggest frustration has been what I consider a policy of the federal agencies of building a self-fulfilling prophecy of failure into all of the government programs. The Potawatomi Tribe has established a need to further establish itself as a competent contracting entity.

The biggest reward, to date, is to see the Tribal office and its operations begin to function as a unit; to have overcome what were some situations of internal strife and to see people starting to pull together to accomplish the aims that were established for them by the Business Committee.

Q. How many Tribal employees are there at the present time?

A. Forty-two.

Q. For the benefit of the Tribal members who may never get to visit the Tribal complex, would you briefly describe the various programs currently implemented by the Tribe?

A. The oldest program that we operate is a program that is administered by Indian Health Service called Community Health Representative Program, or CHR. CHR provides outpatient and home visit medical care by paraprofessional trained people, to Tribal members.

In addition to Bureau of Indian Affairs programs that we operate, one of the oldest programs is the Comprehensive Employment Training Act (CETA), a Department of Labor program that has now become the Job Partnership Training Act (JPTA). This program provides job training, employment assistance and job placement assistance for Tribal members.

We have a program called the WIC Program that is administered by the United States Department of

r John Barrett

griculture and is a food supplement program for women, infants and children. It provides dietetic counseling and assistance in purchasing nourishing foods for prenatal and postpartum mothers and children.

We operate another program called the Equity Health Program that is administered by Indian Health Services here we contract for specific outpatient care with IHS and operate clinics on behalf of the Kickapoo Tribe, the Iowa Tribe, Sac and Fox and Potawatomi Tribes. We provide a physician, a registered nurse and operate a one day a week clinic at the individual tribal offices located in Cloud, Perkins, Stroud, and Lawnee, Oklahoma.

We have a Community Development Block Grant from the federal government which operates the Consolidated Tribal Government Program (CTGP) that provides monetary assistance for tribal functions.

We have a program that is administered through the Department of Agriculture for distribution of commodity foods, government surplus foods, to people who live outside the metropolitan area and are not eligible, for that reason, for food stamps. We operate the program on our Tribe's half within our Tribal jurisdictional area (within the old reservation boundaries) and for the Seminole Tribe.

We operate a program for the preservation of Tribal history that is administered by the National Endowment for the Humanities for the preservation of oral history and cultural artifacts. This program interviews Tribal elders to capture for posterity in the museum archives the collections, beliefs and feelings of the Tribal elders.

We operate a program administered by the United States Department of Agriculture called Title VI, which provides a nourishing noontime meal for Tribal elders at a facility on Tribal grounds. This program is open to elders other than Tribal members as well.

We have a Tribal construction company that is presently rehabilitating 20 homes owned by Tribal members, under a contract with the Department of Housing and Urban Development. The company will also be constructing a convenience store and mobile home park under a grant from HUD, with convenience store construction expected to commence before the end of October.

The Tribe's enterprise operations include the Fire Lake Golf Course that is built with a number of both federal and Tribal grants and will soon operate at a profit to the Tribe; we have a profitable gift and smoke shop operation; and we have a bingo operation that is also a money

maker for the Tribe. We also have a swap-meet that is held on the powwow grounds on a weekly basis, where spaces are rented out for a fixed fee.

Because of the rapid growth and expansion off Tribal properties and the worth of the golf course, food distribution storage building and three large administrative buildings located there we have instituted a Tribal Security Department that provides 24 hour security patrol for Tribal properties.

Q.You recently made a trip to Indiana, along with other members of the Business Committee. What happened there?

A.The Indiana project was initiated by a call from Mr. Bob Fischgrund of the St. Joseph County Parks and Recreation Board who approached me initially with the concept that the Board was going to build a park on a site near the old Baubaugo Creek in Indiana, outside of South Bend. One aspect of the park was a recreation of an 1830's pioneer or settlers village. I had some familiarity with the Tribe's having been located in that area during approximately the dates he was mentioning. I, in turn, contacted Jerry Lewis from Chicago, a Potawatomi who had done some historical research on his own and for the Tribe, and asked him to contact Mr. Fischgrund about the site. Mr. Lewis contacted Fischgrund, inspected the site with the St. Joseph County Parks and Recreation Board and determined that there was some historical evidence to support the fact that this particular site may have been the seat of Potawatomi Tribal Government in the 1830's. The historical facts are such that the population of that particular area at that particular time was probably more than 90 percent Potawatomi. The Potawatomi government licensed commerce, operated what functioning businesses and trade operations existed at the time, and, by treaty with the government, controlled that particular area.

When Mr. Fischgrund was informed of the import of the Potawatomi involvement at the time period during which he was designing the park around, he in turn contacted the Tribe and realized that the orientation of the park should be towards the Potawatomi. At the time, I viewed this as an opportunity for the Potawatomi Nation — all the bands — to establish a common goal in recreating our history. Our history has been recorded by a number of people but never by the Potawatomi people themselves. I feel this is an opportunity, in the creation of this park, to recreate the story of the Tribe's relocation from that area to



where the Citizen Band eventually were located, while including all of the different stories of the various bands' histories.

I presented the idea to Mr. Fischgrund with the blessings and the input of the Business Committee. Mr. Fischgrund responded with enthusiasm to the idea. We then made every effort we could to contact members of the other Potawatomi bands, inviting them to meet with us in Indiana to lay the groundwork for what we hope will be a definitive historical study of the Potawatomi Tribe, a definitive genealogical study of the Tribe and a historical project of a scope unmatched by any other tribe in history.

What we hope to one day accomplish through this project is to establish a repository for Potawatomi historical study that will be available to all Potawatomi and all scholars who wish to study the history of our Tribe.

While in Indiana we put on a presentation at the Century Center Bendix Theatre that included the St. Joseph County Parks and Recreation Board and members of the Prairie and northern bands. The consensus of the Potawatomi involved in that meeting was that they would like to be involved in the Baubaugo Creek project as a nation IF the Tribe could maintain the historical integrity of the project.

Q.What issues of major importance are facing the Business Committee in the next six months?

A.Our most important issue within the next six months is the per capita

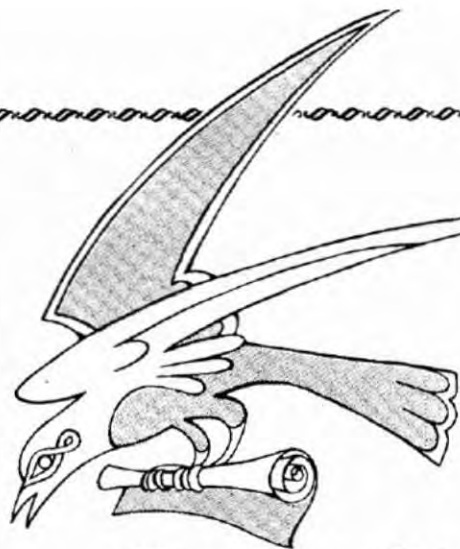
distribution from the last claim against the government. These monies represent the monetary settlement of the final claims between the Potawatomi Tribe and the government. What presents the challenge to the Business Committee is the decision by the General Council to set aside 30 percent of the funds to be distributed for the purposes of land acquisition, development and maintenance of Tribal property (Nov. 1978). The challenge for the Business Committee is essentially that those 30 percent set-aside funds represent the final settlement with the federal government in tribal monies. It's imperative, therefore, that these monies be invested towards the self-perpetuating end. It is the feeling of the Business Committee that a careful investment program of these funds should yield revenues for the Tribe for the rest of the life of the Tribe.

A primary issue for the Business Committee is the continued operation of services to Tribal members in light of a shrinking commitment on the part of the federal government for funding of Tribal programs. Our Tribal programs, at this time, are being cut at every opportunity by the Reagan Administration at a time when our needs are greatest.

The balancing of the Tribal budget for the operation of these programs is a continued challenge for the Committee. This, of course, points up the fact that the Tribal government of the Potawatomi Tribe should become self-sufficient; that our continued dependence on federal funds — both from a contractual standpoint and a programmatic standpoint — is to our disadvantage.

(continued page 12)

Letters to HowNiKan



Dear Tribal Members,

I'm writing this letter in response to the new system which you initiated in order to keep records of your scholarship recipients' accomplishments.

First of all I would like to thank you very much for the financial assistance you have given me in the past years.

Currently I am in my second year of graduate school at the Los Angeles College of Chiropractic. The school is run on a very intense 3½ year program. It is an accelerated program that is year round with only three, two week vacations a year. Each student is required to take a minimum of 28 units per trimester. By the time each student graduates with a Doctor of Chiropractic degree they will have completed 4,725 hours of classroom, laboratory and clinical work. Some of the courses included in our curriculum are, Anatomy-240 hrs., Physiology-300 hrs., Pathology-270 hrs., Neurology-180 hrs., Radiology-300 hrs., Physical Therapy, Nutrition, Human Biochemistry, Clinical Diagnosis and Physical Diagnosis, as well as many others.

Previous to attending graduate school I completed my undergraduate work at the University of California at Irvine as a Biological Sciences major.

Upon finishing my education at U.C.I., my G.P.A. was 3.127. Currently my G.P.A. in graduate school is 3.01.

I hope this letter gives you a better understanding of the education you have been assisting me in obtaining. Thank you again for making my education possible.

Sincerely yours,
Tribal member,
Mark Kemes

Dear Scholarship Committee;

Thank you very much for the financial aid; I was thrilled when I received it. I will be starting school next week (Sept. 6) and I am really looking forward to it!

Now, I will tell you about myself, and my interests, hopes and my dreams. First, I am a licensed private pilot. I have 550 hours in many types of aircraft. I worked for 3 years as an aircraft serviceman (refueling, etc.) and learned about aircraft ranging from Piper Cubs to 747's.

I completed a course in aircraft servicing and received a certificate of training. I have also passed the private pilot, instrument pilot and commercial pilot's written tests. I also have experience in aircraft sales.

As you can see my main interests are in aviation, and I hope to work as a professional pilot someday soon. I think college will be an asset in that, or any jobs I may get.

I also have a strong interest in

writing and hope to publish some of my work in magazines (aviation, of course).

I have not sold any of my work yet, but I am still trying. So far, I have gotten encouraging letters from *Flying Magazine* and *Private Pilot Magazine*, but no sales. I will keep writing and trying though.

I am taking a writing class this semester. Maybe I will improve my writing enough to make some sales. Also, I have been thinking about aeronautical engineering. Embry Riddle Aeronautical University offers those degrees, and has a very good flight training program. I may decide to go there after a year or two at our community college.

I should also mention that I have played guitar for 21 years and can sing pretty well. I have performed in a few small nightclubs already.

In summary, I hope you enjoy reading this as much as I've enjoyed writing it. Again, thanks for the money, I will work hard in school and put it to good use.

One more thing I should tell you is I love reading and spend a lot of time at our library. I check out about 10 to 20 books a week, mostly non-fiction and aviation related. Well, that's about it. Thanks again.

Gratefully yours,
Mike C. Smith

Dear How-Ni-Kan,

Several issues back there was an ad for a Trading Post Gift Shop from which I ordered some Potawatomi stationary. I would like to order some more but do not have the order form on which was the address because I used it for my order.

Is there any way you could locate the address for me? I would really appreciate it and have enclosed a self-addressed envelope for this purpose. Thank you,

Theresa Roark
Chandler, Az.

P.S. I just love getting the newsletter and think you are doing a super job.

Editor's Note: The Trading Post Gift and Smoke Shoppe is located at the Tribal Complex on South Beard Street in Shawnee, Oklahoma. At the present time they do not handle mail orders. If, however, they should start again, How-Ni-Kan will keep you informed as to items available.

To Whom It May Concern:

I am a member of the Citizen Band Potawatomi Indian and have been receiving the How-Ni-Kan for several years now. Not too long ago I read of a

book that has been published on Potawatomi history: *People of the Place of the Fire* by Priscilla Mullin Sherard. My sister also heard of the book and called down to the gift shop there on the reservation. I would like to purchase two (2) copies of this book as I am currently in the process of trying to write my own family history and do my genealogy.

Also, if you could possibly help me I would appreciate any information that you could give me as to where I might find out more concerning the Potawatomi Indians. I have been extremely lucky in that I do receive the How-Ni-Kan since there have been so many articles in the last several editions on Indian heritage. I have found though, that with the obtaining of a little knowledge comes the desire to know more! I would also appreciate knowing if there are any books or possibly "patterns" on clothing of the Potawatomi, as I would dearly love to be able to make some articles of my own — I already do the beadwork, but as yet have not been able to find anything I have wanted to put it on.

Any help that you could give in the above areas would be most appreciated, especially in the area of Priscilla Mullin Sherard's book. I would like to order two copies as soon as possible, so if you could let me know how much they would cost and how/who to order them from.

Thank you again for your help in this matter and I hope to be hearing from you soon.

Sincerely,
Cheryl Ann DeGraff
11310 W. 46th Avenue
Wheat Ridge, Colo. 80033

To Whom It May Concern;

I'd like to take this opportunity to thank those people on the scholarship board for the grant I have received. It has helped me so very much, in the way that I can work less and concentrate on my studies more. Again, I thank you, and hope that all is going as well for you as you have made it for me.

God bless you and yours.

Sincerely,
Wendi Ward
Norman, Oklahoma

Dear Friend:

My name is David West and I am an enrolled Citizen Band currently living and working in Fairbanks, Alaska. I recently read with great interest the accompanying article on your oral history project from the Assini Boine — SIOUX Tribal Newspaper, *The Wotanin Wowapi* and would like to forward my congratulations on receiving the grant for this most important work you are doing.

I am very interested in the history of our people and our traditions as I grew up in Oregon and have been removed but am proud to be Indian and proud to be Potawatomi. I would be very glad to send any monies needed to obtain whatever publication is completed.

I am particularly interested in the language and traditions of our people. I wish to learn to speak our language and would welcome any assistance in this pursuit. Any information available

on any of the knowledge collected would be welcome.

I feel the work you are doing is of the greatest importance to our people and the future generations, if we do not listen to our elders and the knowledge and direction they have to offer we are lost.

I recently was the project coordinator for a group of young native students here in Fairbanks who undertook the cleaning, restoration, and documentation of the graveyard at an old village site called Chena of the Athabaskan peoples. The work was long, hard, and at times very frustrating but also so rewarding for all concerned. We interviewed elders, searched court-newspaper records, and restored markers/fences. When we started the project we had only 23 identified graves; at project end we had found and identified 128 sites. The elders have told us that we have made them so happy and proud to honor their relations. A document was produced and entered into the archives at the University of Alaska so that any future generations will have this history to aid them. So, it was good.

So, if you become tired or discouraged or frustrated, I hope you will find the strength to carry on in knowing that your brothers and sisters of the Great White Northland have undertaken just such a project and have done well in their work. As you will do.

My thoughts and prayers to each of you, although I do not know you, but am a part of you, for strength and wisdom and ask for that guidance from our Great Creator to do good for the benefit of the people and all our relations. Thank you.

Health and Happiness be yours,
David West
Fairbank, Alaska

To How Ni Kan,

I enjoy the newsletter very much. I also would like help from any person that can help me. I am of the Prairie Band Potawatomi Tribe and I attend many Pow Wows and dress in a Plains' Tribe Dress.

I would very much like any information or pictures to help me to put together a Potawatomi Tribal Dress I hope to have ready by next summer.

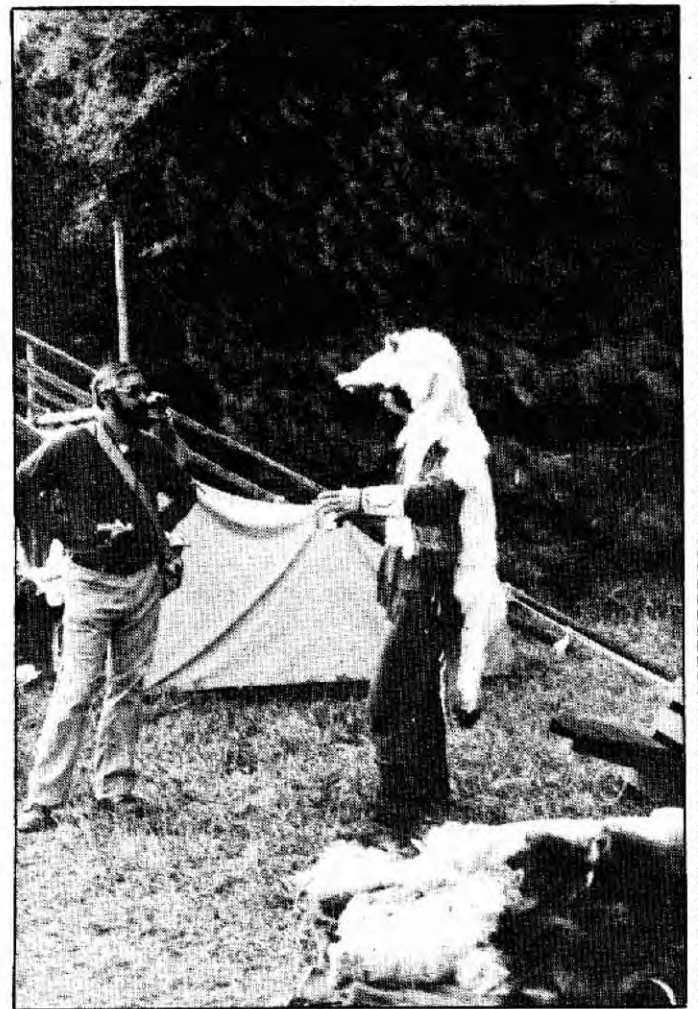
My concern is that there are many Potawatomi but very few that dance and even fewer that dance in Tribal Dress. Please contact me if you can help.

Sincerely,
Shirley Wapskineh
515 S.E. 45th
Oklahoma City, Oklahoma 73129

Dear How-Ni-Kan,

I just wanted to tell you how much I enjoy the paper. For we Tribal members that are outside the state, it is a good information publication.

Sincerely,
Evelyn Hart
daughter of Velona Bailey
granddaughter of Martha Springer
great-granddaughter of Peter Greemore
Newport Beach, California



Hereditary Chief Frank Wano and Citizen Band Secretary-Treasurer Thelma Wano Bateman proudly display the Tribal flag at the Trail of Courage Rendezvous in Rochester, Indiana.

The Indiana Trip

(continued from page one)

isted during that time in that area.

After a moving traditional pipe ceremony performed by Prairie Band spiritual leader Don Perotte, the audience of nearly 100 viewed a historical slide show presented by historian Jerry Lewis of Chicago and listened to a presentation by the park's architectural planners. The day before, numerous tribal members had gathered at the site for a personal tour and explanation of the county's proposal.

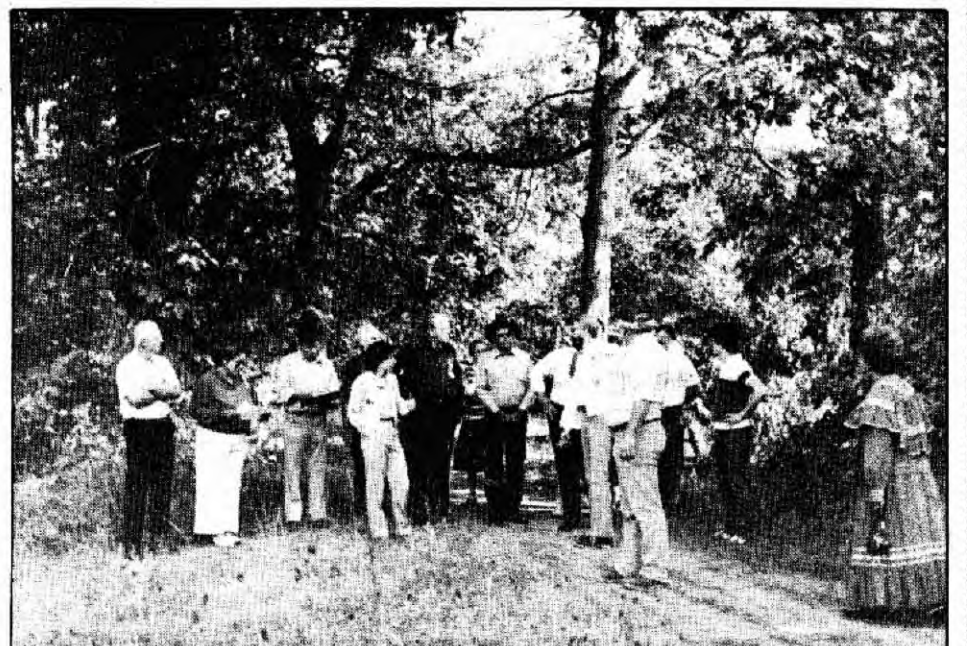
After nearly four hours, tribal representatives agreed that they, indeed, were enthusiastic about the possibility of a "living park" representing their cultural heritage — on the condition that the Potawatomi Nation could be guaranteed "cultural and historical integrity."

Further developments on the park will be reported in the How Ni Kan.



Tribal Administrator John Barrett and Father Michael Roethler, President of St. Gregory's College in Shawnee, met with Father William Beauchamp of Notre Dame to garner support for the historical project.

Robert Fischgrund (right) of the St. Joseph County Parks and Recreation Department led the tour of the Baugo Creek Park site. Tribal Chairman Leon Bruno (center of picture at far right) and Secretary/Treasurer Thelma Wano Bateman (far right) were two of the tribal members who toured the site.



General Council impeaches Committeemen

In a move unprecedented in Tribal history, the Citizen Band Potawatomi Tribe, on October 8, 1983, impeached two members of its governing board on grounds of misconduct in office.

Mel Maritt, Tribal Business Committee Vice Chairman, and Billy J. Burch, Business Committeemember were removed from office by a vote of the Tribal General Council after more than four hours of testimony alleging charges ranging from violation of the Tribal Constitution to violation of Tribal Procurement Procedures, conflict of interest, violation of the United States Department of Agriculture Standards of Conduct and unauthorized personnel actions.

The General Council (comprised of Tribal Roll members) was called by the Citizen Band Potawatomi Grievance Committee after investigation into written charges that a secret meeting had been held on February 1, 1983, at

which time three Committeemembers (Maritt, Burch and former Committeemember Mary Lynn Hillemeier) penned a Tribal Resolution authorizing Burch to enter into a land lease agreement with then-Tribal Administrator John Schoemann.

Two members of the Business Committee testified at the General Council meeting that they had not been contacted regarding the meeting, nor were they aware of the authorizing Resolution or the lease agreement until June. Proof was also presented to the satisfaction of the Council that no minutes or tapes had been kept at the February meeting, nor was the authorizing Resolution filed with the Bureau of Indian Affairs.

The lease agreement authorized by the Resolution and entered into by Burch, on behalf of the Tribe, called for rental of a storage building from Schoemann for USDA commodity foods over a five year period and a

\$170,000 price tag. Evidence was presented at the Council meeting that Schoemann, using the Tribal lease agreement as collateral on a bank loan, then purchased 16 acres of land on Hardesty Road adjacent to Tribal Trust Lands for approximately \$38,000. Schoemann also used the lease agreement as collateral on a loan to construct a 4,000 square-foot storage building. At the hearing, Schoemann testified that he borrowed a total of \$94,000 for the land and building.

Terms of the lease between Schoemann and the Tribe gave ownership of the building and a single acre of land to the Tribe after five years, with Schoemann personally retaining the other 15 acres of land at an approximate land value of over \$30,000. Proceeds of the lease also gave Schoemann payments of \$170,000.

Maritt was also charged by the Grievance Committee with personnel

policy violations arising from his signing unauthorized paid vacation time sheets for Schoemann.

Federal law enforcement officials are currently investigating charges that Schoemann, Burch, Maritt and Hillemeier co-conspired to misuse federal funds.

Schoemann, Hillemeier, Maritt and Burch have filed a \$1.7 million dollar lawsuit against Barrett, Bruno, Hitt and Bateman charging libel in the coverage of the federal investigation reported by the How-Ni-Kan, Shawnee News Star and Tecumseh Countywide News.

Doyle Owens, a 43-year-old men's hairdresser from the South Rock Creek District and Max Wano, 49-year-old Tinker Aircraft employee from Cleveland County were voted into office by the General Council to replace the two impeached members.

Commodity Foods Program exceeds projections

A Commodity Food Distribution Program awarded to the Citizen Band Potawatomi Tribe by the U.S. Department of Agriculture has surpassed projected expectations by more than 25 percent in its first four months of operation.

The program, which administers distribution of commodity foods to eligible Indians residing within the traditional Potawatomi Reservation/Seminole Nation boundaries, has provided 1525 participants with services thus far. Distribution amounts to 70 pounds of food per eligible person per month. A family of four eligible applicants, for example, could receive

280 pounds of food per month. A sample food package for one person contains dry beans, canned meat, canned beans, peanuts or peanut butter, egg mix, processed cheese, dry and evaporated milk, rice, corn meal, pasta, oats, bulgar, flour, canned vegetables, instant potatoes, canned fruit, juice, butter and shortening.

The Western boundary of the service area will be the Indian Meridian which runs North and South in Cleveland and Oklahoma counties. The North boundary for both of the Potawatomi and Seminole Nation service areas will be the North fork of the Canadian River (North Canadian

River). The South Boundary for both of the Potawatomi and Seminole Nation service areas will be the South Canadian River. The eastern boundary of the joint service area will begin at the North Canadian River, between sections 17 and 18, township 11 North, range 8 East and go directly South to the city of Wewoka. This boundary is two (2) miles West of State Highway 56 at Wewoka, from the railroad tracks North of Wewoka, State Highway 56 will be the boundary line South until it reaches the City of Sasakwa, then the line will commence directly South to the South Canadian River.

All American Indians who reside

within the service area identified are potentially eligible applicants. There are, however, other eligibility factors to be considered such as income and household size.

Application to the program can be made Monday and Wednesday from 9 a.m. to 4 p.m. at the Shawnee commodities building located on Hardesty Road, one-half mile east of Hardesty Store. Applications are taken at the Mekuskey Mission on Tuesdays and Thursdays from 10 a.m. to 4 p.m.

For further information, contact Jerry Levi at (405) 878-0201 or 878-0202.

United Tribes meet on issues

The Funding Year-1984 Comprehensive Employment Training Act (CETA) Program has been redesigned by the U.S. Department of Labor and christened the Jobs Training Partnership Act (JTPA).

On September 13, 1983, representatives of the Citizen Band Potawatomi Tribe attended a United Tribes meeting in Oklahoma City to discuss ramifications of the CETA redesign and other topics of inter-tribal interest.

Evelyn Stevens, Tulsa JTPA Director, addressed the meeting and explained some of the "negative" effects of the reorganization to participatory tribes, including reduced funding, the dismantling of the Department of Labor Indian Division and abolishment of the six percent discretionary funds item.

The Citizen Band JTPA Program

has completed necessary adjustments and is presently taking applications for the new program. Confirmation has been received from the Department of Labor that the Potawatomi JTPA Program has \$19,000 remaining from the 1982 CETA Program available for training and employing persons in keypunch operations. This training availability coincides with the Tribes' shift to computer operations as well as the four-county area's need for qualified keypunch personnel.

In other United Tribes business, Claudette Buffington of the Anadarko Bureau of Indian Affairs discussed two proposed changes to the regulations governing Indian oil and gas leases.

The BIA proposes to afford oil and gas drillers the option of a maximum three-year "suspended operation," based on "problems beyond the com-

pany's control." An alternative proposal allows for drilling companies to request a seven-year "shut-in clause" that could cost seven years' lost lease income to the Tribes.

Members of the United Tribes voiced the opinion that the BIA appeared to be acting in the best interest of the oil and gas drilling companies — as opposed to the Tribes — in proposing the two regulation changes.

Another heated debate at the meeting centered around allegations that the Indian Health Services office for the area was unwilling to cooperate and administer health services "in a responsible and professional manner." The discussion ended with unanimous adoption of a resolution calling for the removal of John Davis, Indian Health Services Area Director.

The United Tribes representatives

also agreed that action should be taken on trust extension — which comes up for renewal every five years. It was decided that a national Indian organization effort was needed to put control of the extension in the hands of the Indian Reorganization Act, as opposed to the Secretary of the Interior, and that legislation should be introduced supporting Trust status without expiration.

United Tribes representatives decided that their organization would be headquartered with Newton Lamar, President, in Anadarko, Oklahoma. A \$200 per month, per Tribe membership was suggested to fund United Tribes' operating costs. A vote on the membership fee will be called for at the next regular meeting.

Museum to receive historical documents

Dr. David Edmunds, Texas Christian University professor and historian, author of five books, and a Pulitzer Prize nominee is probably the world's foremost authority on Potawatomi history up until the 1840 removals — and, in an interview last week, promised to share all his resources with the Citizen Band Potawatomi Tribal Museum.

"I believe that I have 99 percent of all published material on the Tribe prior to 1840," said Edmunds, adding, "I also believe that I have close to 95 percent of all the unpublished material in the United States, although there's really no way to tell."

Edmunds, winner of the 1978 Francis Parkman Prize in American History for his book *Potawatomis: Keepers of the Fire*, has agreed to allow the Citizen Band to copy his more than 10 years of research — cartons of documents reaching to the ceiling — in hopes that the research will be available to the people it concerns, as well as scholars and academics with an interest in Potawatomi history.

In an interview in his Fort Worth, Texas home, Edmunds produced government lists of Potawatomi removals, maps of Potawatomi holdings in the 1700-1800's, journals documenting the treacherous removal conditions and the locations of each overnight camp and letters of

eyewitness accounts of French theft of Potawatomi holdings and Potawatomi violence — not only against the whites, but occasionally against themselves.

Edmunds read from one such eyewitness account during last week's interview: "There was a 20,000 annuity loss in two nights of the French guarding the Potawatomi goods," during which time (apparently under the influence of the white man's firewater) "the Potawatomi killed seven or eight of themselves."

Another anecdote related by Edmunds and documented by correspondence was the fact that, after removal to the west, the Potawatomi would frequently write to their government agents pleading for protection against the "savage" Plains Indians during hunting season. "The fact is," explained Edmunds, "that the Potawatomi were much better prepared for warfare than the Plains group — the Potawatomi had been warring in the East for years. There are accounts of Potawatomi bands out hunting and a group of western Indians would surface over the horizon. The Potawatomi would dismount, hand all their horses to one man, and fall into regiment formation. They were easy victors against the unsuspecting 'savages'!"

Another, most touching letter of cor-

respondence dated 1812, and written by the Potawatomi to their "father" in Washington reads in part:

"From the Ottawas, Gessawas and Potawatomi to their Great Father, the President of the United States, Father listen,

We hope you will not listen to any bad birds that may be flying about. Your read children is glad to have some of your white children amongst them that will live like brothers with them."

Edmunds, one-eight Cherokee, first became interested in Potawatomi history while growing up in Illinois. His Master's thesis at Illinois State University was on "A History of the Kickapoo Indian in Illinois;" his Doctoral thesis at the University of Oklahoma was "A History of the Potawatomi Indians." He has served as a Michael Burris lecturer on Native American Studies; as research consultant for the Otoe and Missouri Tribes, National Education Television, the Tippecanoe Battleground Memorial Association, Center for the History of the American Indian and the National Endowment for the Humanities.

Edmunds' book, *Potawatomis: Keepers of the Fire*, is available through the University of Oklahoma Press, Norman, Oklahoma. *The Shawnee Prophet*, for which he has been nominated for a Pulitzer, is

available through the University of Nebraska Press, Lincoln, Nebraska.

After completion of the copying process, the *How-Ni-Kan* will present columns sharing the information donated to the Tribal Museum.



**Dr. David Edmunds,
Potawatomi historian
and Pulitzer nominee**

"Information, please"

Recognizing the fact that the *NowNiKan* goal is the dissemination of information among Tribal members, we are proud to announce a new column — "Information Please" — beginning with this issue.

In every following issue of the *HowNiKan* we will attempt to share with you the various resources available to Tribal members that we feel may be of interest.

NATIONAL INDIAN MAGAZINES

American Indian Art Magazine
7314 E. Osborn Drive
Scottsdale, AZ 85251
(602) 994-5445
Quarterly

American Indian Culture & Research Journal
American Indian Studies Center
3220 Campbell Hall
University of California
Los Angeles, CA 90024
(213) 825-4777/825-7315

Arts & Culture of the North
Box 1333, Gracie Square Station
New York, N.Y.
(212) 879-9019

Four Winds
Box 156
Austin, Texas 78767
(512) 472-7701
(602) 949-8877/956-7048
Quarterly

Indian Trader
Box 867
102 W. Hill
Gallup, NM 87301
(505) 722-3493
monthly

The Sun Child
101 E. Broadway 602
Missoula, MT 59802
(406) 721-4494
Only national Indian children magazine
Weekly during school year.
(30 weeks).

Nations
The Native American Magazine
Box 30510
Seattle, WA 98103
Quarterly

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New York, NY 10032
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Commerce Department

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Economic Development Administration
Commerce Department
Washington, DC 20230
(202) 377-5321

*FEDERAL & STATE INDIAN RESERVATIONS & INDIAN TRUST AREAS

Government Printing Office
Commerce Department
Washington, DC 20420
(202) 377-5321

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Robert D. Reed, Editor
18581 McFarland Avenue
Saratoga, CA 95070

LAND USE PLANNING DIRECTORY OF THE 17 WESTERN STATES

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Denver, CO 80225
(303) 234-3251

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New York, NY 10019
(212) 765-6500

WHO'S WHO IN INDIAN RELICS

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St. Louis, MO 63122
(314) 822-2409

SOURCE DIRECTORY (NATIVE AMERICAN CRAFTS)

Indian Arts & Crafts Board
Interior Department
Washington, DC 20240
(202) 343-2773

ARIZONA COMMISSION OF INDIAN AFFAIRS-TRIBAL DIRECTORY

Arizona Commission of Indian Affairs
1645 W. Jefferson
Phoenix, AZ 85007
(602) 271-3123

DIRECTORY OF SIGNIFICANT 20TH CENTURY MINORITY WOMEN IN THE USA

Gaylord Professional Publications Division
Gaylord Brothers, Inc.
Box 4901
Syracuse, NY 13221

Perotte (continued from page 4)

a vow I was going to sun dance for a period of seven years with the Sioux people because I want to do something to help my people. I knew that none of my people were doing any of these ancient ceremonies anymore. We had ceremonies very similar to this but they were all covered up with the coming of the European so I pierced and I am really thankful because now I can see the results of what that piercing meant. I never told anybody why. I kept it between myself but I think a lot of you, our Potawatomi people, desire to know what I told that spirit. But what I told that spirit was the reason I am willing to shed my blood this way and to have someone take a knife through my chest and stand there for this period of time and go without food and water like this is because I am tired of seeing my people suffer. I want something to happen. I want some good things to come about. I am tired of hearing people say 'I am Citizen Band.' I am tired of hearing people say I am 'Prairie Band' or 'Pokagon Band' or 'Woodland Band,' 'Forest Band' or whatever. We are all Potawatomi and that is what I told the spirit. I want to see some changes. So that is why I was willing to come here.

Also, with the passing of my father came the revelation of several things that he told me about these old ceremonies and what's going to have to be done when a man picks these things up. Once again, he said you are going to have to lead such a dedicated life, completely alone sometimes, probably the loneliest person among your people, many times misunderstood,

but you are not going to have to look at those. I had a grandmother and grandfather that were medicine people. I knew from the suffering they went through and I knew what they gave to try to keep that medicine strong for the sake of the people. I think that in a sense I just took the first step 10 years ago. I always tell people I am only 10 years old. I have a 44-year-old body and a 10-year-old spirit because that is what it takes. I thought I was alive before. I thought I knew something before but when that spirit came I realized how little I was, how little I knew, how pitiful I really was and here I had thought I knew something. I fasted before that. I prayed with this pipe and danced in many, many ceremonies. I have taken part in ceremonies ever since I was a little boy and I knew songs but that doesn't mean anything to the spirit. I try to tell that to some of my people. Now, a lot of them run around wearing eagle feathers; no respect for the eagle whatsoever because they continue to abuse women, children and their own bodies and lot of other things.

So, I understand that your people want me to pray. Somebody called me and asked me to fill a pipe and to pray; 'could you help us out that way with your relationship with the spirit.'

The one thing I have learned is the extreme patience the spirits have. When you ask them to do things for your people you can't forget what you asked them because you have to walk with that prayer, not all over the top of it like

some people do. A lot of times people will ask the spirits for something and then they will walk away from that, completely forgetting what they are asking and therefore not even looking for the answer any longer. I described to a group of young people one time that when you ask the spirits for something you have to ask in a humble way. After that, you have to keep an eye out for it. You have to look for that positive answer. That is what they call faith in action. You look for it just like an old friend that promised he was going to come, but if you forget to look for that old friend you might forget and you might forget to thank him for coming. The same thing with your prayers. You have to look for them in the same way in the same spirit, the same frame of mind, and be ready to give thanks for it when it happens because that is the way. That is the way our old people lived a long time ago. There was no magic involved. There was just a lot of discipline, a lot of consistent pure living and pure thinking in the way that they went about and respected each other in the way that they were supposed to and looked at each other the way they were supposed to because the Creator created all things and the Spirit blessed them. So, in coming here like this and being invited to pray I consider that a privilege because that is what my entire life has been committed to. That is what I gave my life for.

When anybody, I don't care who, comes and asks me for help I always try to extend a hand to them. Someone asked me one time, 'Why do

you pray for him or for her?' I explained to them, 'You have to do that. You can't discriminate with this sacred medicine whether they are black, red, yellow or white, they are created out of the same power.' When my people ask, 'Who are your people?', I tell them black, red, yellow or white people. They are my people and if you look closely you'll see that the Potawatomi people are that. See, a lot of us, we are no longer full-bloods anymore. I am not a full-blood. My mother is the only full-blood in our family. My father was not a full-blood. I am part Potawatomi. I am enough to be half on the Prairie Band Potawatomi roll. But I am also part Winnebago, Menominee and French and, I might add, that I am very proud of these heritages that I have in my background, as much so about the French heritage as the Potawatomi blood that runs through my veins because I know it was the spirit that made me that. So, I want to kind of encourage everybody to recognize that face: you are created in a sacred manner by the sacred hands of these spirits.



Barrett (continued from page 7)

Another of the important issues of concern to the Business Committee is the dissemination of information and services to the Tribe. Because of the large geographical spread and the large size of our Tribe, it's important that all of us identify as Potawatomi and involve ourselves as Potawatomi in Tribal affairs. The only way to accomplish this end is by the continued flow of information and, in turn, the continued flow of services to Tribal members. Primary in this effort is a consistent quality publication, the *How Ni Kan*, disseminating information to the members of the Tribe. One of the points that we feel would unify the Tribe towards a common goal would be the capabilities of Tribal government to inform its people of what it's about to be a Potawatomi, of what its Tribe can and should do for its members and to solicit input from the Tribe as to what its needs and desires are.

Q. What is your personal vision of the Tribe's future?

A. I have a number of dreams for the Tribe that I would like to see accomplished. One arises from the fact, from a historical standpoint, that the people who suffered from relocation —

suffered economic disenfranchisement, suffered from prejudices against Indians, the people who paid the price for being Potawatomi Indians — and being Potawatomi meant more than just being an Indian then; at the time of relocation they did not have the "advantages" of being an Indian; other Indians considered you more white than Indian and the whites considered you more Indian than white; it was a double duty to pay and a double burden to carry. The people who suffered from relocation, disenfranchisement, loss of their possessions, land and roots are the generation that is now over 60. It's people whose parents and grandparents paid those prices and those people are the ones that we all owe a debt to. It's my personal dream to see that we pay that debt; that we make those people's lives easier; that we make the years that they have left more comfortable and that we preserve the spirit and the flavor of what their lives were about, what their goals and aspirations were for their children and grandchildren — to preserve all that as a continuing monument to the directions we ought to take. These people are a treasure to us — you don't get to be old by being a fool. You learn a lot about life, about what things are really valuable, from

what old people think and feel and what they hold to be precious. And that's the kind of thing that we ought to recognize and we ought to use for a guide for what direction the Tribe ought to go.

I would also like to see the Tribe maintain its history and culture, preserve it and protect it, pass it on, celebrate it. What we need is a regeneration of the identity and pride of being a Potawatomi. The definition of "Tribe" is family. We're all related, inter-related, inter-married and all of us have an entity as Tribal members from the standpoint that that's our roots, that's our family. When we think of the business of the Tribe as a celebration of family it has a certain personal meaning for all of us — and we ought to carry that back, for several generations — and if we can celebrate our family for their culture and history and the things that they held valuable — the indigenous peoples of this country have a great respect for nature, for the power of family and for the power that comes from association with people that you care for and have a mutual interest with in seeing that you survive and remain a part of something that you can identify with. If we don't keep that kind of spirit together then we're rootless, we're nobody. That's how

you identify who you are, what you are and what you're about. You just can't forget it. A sense of history is not an academic approach to things, a sense of history ought to be approached from a personal standpoint. If you perpetuate yourself in the memories of others, after you pass on, your history will affect others in a positive manner.

I would like to see us use the resources we have as a genesis, a beginning point, to build and perpetuate our history, and that it becomes valuable to every member of this Tribe that he is a Potawatomi; that it become an important part of each member's life. If every member of the Tribe felt a sense of duty to further the sense of family, the sense of identity of being a Potawatomi, the progress, the gains and the potential to the Tribe would be beyond all our imaginations. Because we're phenomenal people; we're tenacious, intelligent, sensitive and we have a history of being those people among Indians who the other Tribes looked upon to preserve a sense of continuity. We were the "keepers of the fire" and then we were the "keepers of the medicine." Every Potawatomi should have that feeling that we have a duty not just to the Tribe or to ourselves but to ALL Indian people to preserve that tradition.